

How was her home blest by the presence of the prophet? 16. How does this illustrate the truth that giving enriches? 17. What other homes mentioned in the Bible were blest because of the presence of God's servants? 18. How long did the famine last? 19. How do you know? 20. How is this made the basis for encouragement in prayer? 21. Was this famine just? 22. Did not the innocent suffer as well as the guilty? 23. How then was it just?

Lesson Points

1. God always has his man ready for the place and the place ready for the man.
2. Secret communion with God gives us great power with men.
3. The power of prayer is incalculable.
4. God feeds us no less than he fed Elijah tho he does it in a different way.
5. Our part in life is obedience, simple duty. God will attend to the rest.
6. God promises supplies only by the day. "Give us this day our daily bread."
7. He who opens his house to one God sends opens it to God himself.

Helpful Illustrations

Providential supplies. Mr. Spurgeon said he could no more doubt providential supplies than Elijah while receiving his daily rations from ravens. His orphanage cost \$50,000 annually, and only \$7,000 of it was provided by endowment. The rest came in answer to prayer.

A mother who was very poor and whom God had wonderfully helped was reassured by her little boy, who said, "Mother, I think God always hears when we scrape the bottom of the barrel."

God saves the widow. In giving, loving, and serving we have to put God first. This is the soil where blessings root. Barreled corn never touched so high a quotation in the world markets before or since. No oil well or pipe line ever ran so precious a product or brought such a price as that of the widow's cruse. What would those mere morsels have been worth for food, or to make a contest about, compared with the reward which came of obedience? Yet many people will strive with God over some trifle in the heart for long years. Yes, and be beaten in life's struggle by the clutching of handfals when they might have heaven. The son who was apparently sacrificed was raised to life by the prophet who had shared the mother's hospitality.—*W. R. Campbell.*

A successful business man, noted for his generosity, says: "If I had waited until I was rich to give, I am sure I would never have begun to give, and so would have missed the richest blessing of life. When I received my first monthly salary of \$10 I gave \$1 of it to the Lord, and from that day to this I have been blessed. Encourage gifts from the poor. They will be blessed in giving."

Outline for Teachers

Two aspects of the lesson are the human and divine; one the trait of character shown by Elijah: 1. Fidelity to God; 2. Faith in

his word; 3. Boldness; 4. Communion with God; 5. Obedience; 6. Trust in divine care.

The other is the privileges which he enjoyed as a follower of God: 1. Insight; 2. Divine guidance; 3. Providential care; 4. Made a blessing. . . The widow of Zarephath shows: 1. Maternal love; 2. Faith in God; 3. Self-denial; 4. Generous giving; 5. Rewards which she enjoyed.

Our Bible School

STUDIES IN THE LIFE OF CHRIST

Monday: (1) The Daughter of Jairus. Mark 5: 21-24, 35-43. (2) The Touch of Faith. Mark 5: 25-34.

Tuesday: (1) The Unfortunates of Capernaum. Matthew 9: 27-34. (2) The Second Nazarene Rejection. Mark 6: 1-6. (3) The Waiting Harvest. Matthew 9: 35-38.

Wednesday: The Mission of the Twelve. Matthew 10: 1-42.

Thursday: (1) The Haunted Conscience. Mark 6: 14-29. (2) The Miracles of the Loaves. Mark 6: 30-44.

Friday: The Walk on the Waves. Matt. 14: 22-33.

Saturday: The True Bread. John 6: 22-71.

Sunday: The Laboratory of the Heart. Mark 7: 1-23.

EPHESIANS 1:1, 2 An Exegetical Study

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It has sometimes occurred to me that not enough weight is placed upon the introductory verses of Paul's letters. They are often passed over in a light manner, after the fashion of the introductory words in our own letters. I believe a careful study will show that they are of the greatest importance, and that Paul did not write them in a haphazard sort of a way, but that he carefully, and with a purpose, chose every word in them, as well as in the entire letters. The very words selected are full of the deepest significance, and were intended to convey his deepest meaning to his readers. The rhetorical finish and the grammatical constructions and logical sequences, while not wanting, are still with him but a secondary matter. He would sooner override all rules of rhetoric, grammar, and logic than suffer his ideas to become obscure or his speech wearisome. Rhetoric, grammar and logic are but means to an end, and that end the edification and upbuilding of the church of Jesus Christ. Words count with him only as they are servants of his mind, and he does not want any needless servants around. His choice of words is almost without a single conception, the most exact and careful.

With these preliminary statements in mind, we will now make a short exegetical study of the superscription and greeting to the church at Ephesus.

"*Paul, an apostle.*" For a historic statement of Paul's life I refer to the book of Acts and such statements as Paul makes of his life in his letters. It is interesting to

note the change in Paul's name. [Acts 13: 9.] Why made? Some hold, in honor of Sergius Paulus; others, that it is the Greek form of Saul. Nothing more appropriate than his name. "Paul" means a worker; and what a worker was he not?

"*Of Jesus Christ.*" Some manuscripts read, "Christ Jesus," but I believe the reading "Jesus Christ" to be preferable. It suggests:

- (1) His relationship to Christ.
- (2) That he was not the servant and messenger of men, or of any church or party, or sect, but *Christ's* messenger.
- (3) As such his authority was unquestionably equal with that of the other apostles.

I prefer the reading "Jesus Christ" in agreement with Lange, because it falls in more closely with Paul's teaching and conceptions. *Sesus*—the name Jesus designates the human side of his saving life (Matt. 1: 21); *Christ*—the kingly, the heavenly, the divine (Cor. 3: 1-4). Paul's work of preaching began with the human Saviour and ended with Christ the exalted king. (Phil. 2: 5-11.)

"*Saints*"—not a happy translation. The Greek means pure, clean, without blemish, holy, consecrated, sacred, set apart from a common to a sacred use, belonging to God. (Ex. 19: 6.) They are consecrated to God, "members of a purified society of the kingdom of God, the church of Christ." It is a new relationship into which they have been placed.

"*Believers in Christ Jesus*" (*pistoi*)—faith in). Our English translation is not correct. It reads, "faithful." Lange says in substance, "Paul looks at the church from a double point of view—as consecrated to God and as believers." The saintship points to the objective foundation; the believing in Christ, to the subjective life. The one marks the divine—operative; the other, the human—receiving and accepting. The former points to its dignity, the latter, to its worthiness. The former is always the first which drives to the second, having its ground motive and power in the first.

"*Grace*"—a favorite expression with Paul. He uses it in every letter he writes. It means "favor, good will of God and Christ as exercised toward man—that is, where grace is joined with peace and mercy;" and the like in salutations, including the idea of every kind of blessing, good as proceeding from God the Father and the Lord Jesus Christ.

"*Peace*"—of mind, quietness, tranquility arising from reconciliation with God and a sense of divine favor. (Rom. 5: 1; 15: 13; Phil. 4: 7.) The counterpart is the Hebrew *shalom*, which means welfare, prosperity, happiness—every kind of good. It is an all-inclusive term. Paul had a large heart and a whole-souled greeting for his churches.

"*God our Father,*" emphasis on *our Father*. Paul, a Jew; the church mostly Gentile. At one time he would not have been so liberal. He had belonged to the most